The

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Notes of the Month.

DURING the present month an event of much interest to all our churches will be provided by the Triennial Conference, which will be held on April 20th to 23rd. The place of meeting is Bolton, and as the latter is conveniently situated for many of the ministers and delegates who are usually seen at such gatherings, there is every reason to expect a large attendance. The programme, which has been arranged by the Conference Committee, ought to prove sufficiently attractive to ensure successful meetings. Many will welcome the opportunity of hearing Professor Henry Jones, one of the clearest thinkers and most lucid writers of the present day, who is to introduce "The Problem of Evil" for discussion. It is of interest to note that Dr. Mellone is one of the two gentlemen asked to open the discussion. Another distinguished visitor who will receive a hearty welcome is the Rev. Dr. Eliot, President of the American Unitarian Association. He is to preach on the Thursday morning, April 22nd, when there should be a large congregation.

Already considerable interest has been evoked by the preliminary notice of the Conference, but that has been greatly increased by the correspondence called forth in the denominational papers by the resolution and amendment which were to be moved by the President, the Rev. Joseph Wood and the Rev. C. J. Street respectively. Fortunately, the direct opposition which they indicated, and which appeared likely to be reflected at the Conference itself, with the consequent danger of an irreconcilable cleavage of opinion, has been avoided by the withdrawal of the resolution and amendment in favour of a new resolution which the above ministers will propose and second. As a result of this change, emphasis will be laid upon the need of closer and more cordial co-operation between our chief institutions and, if the resolution is passed, the Conference Committee will be empowered to enter into communication with the governing bodies of such institutions, in order that joint steps may be taken to secure more complete organisation.

Such an aspiration as that indicated can only commend itself very heartily to our churches in the North of Ireland. In response to a like desire for mutual help and encouragement we have given our hearty approval to the steps already taken to make actual and effective the Non-Subscribing Presbyterian Church of Ireland. We desire its realisation because we feel that while it will not interfere with individual liberties it will bind our churches more closely together and enable them to derive all the inspiration and fuller life forthcoming from glad and ungrudging fellowship for the glory of God and the service of man. The mere fact that we have practically secured for ourselves that for which many of our brethren elsewhere feel the need, should impel us to extend our sympathy and, if need be, our support to them in their efforts to do likewise.

The Annual Sermons in connection with the Ulster Unitarian Christian Association will be preached in the First Church, Rosemary Street, Belfast, on Sunday, 4th April, by the Rev. M. S. Dunbar, M.A., of Downpatrick. On Monday evening, April 5th, the Annual Meeting of the Association will be held in the Central Hall. Tea will be at 7 o'clock, and the chair will be taken at 8 o'clock by Rev. S. H. Mellone, M.A., D.Sc. Among the speakers will be Principal Gordon and Rev. M. S. Dunbar. It is hoped there will be large attendances on both Sunday and Monday.

Referring to the Ministers of Newtownards, list of whom appeared in our last number, one of them, Mr. Moore, was wealthy, but was innocent enough to lend money to members of his Congregation. To one lady he lent £100 without any security, and when after a long interval he ventured to suggest payment or legal acknowledgment, the lady waxed indignant and declared that *she* had lost far more in damage to her soul sitting under his ministry. Needless to say she became thenceforward "orthodox." The writer had the story from Mr. Moore's own lips.

Dr. Edward Everett Hale, the venerable chaplain of the United States Congress, who offered prayer at the inaugural ceremony at Washington, is within a month of his eighty-seventh birthday. A Bostonian by birth, Dr. Hale held a Unitarian pastorate in his native State as long ago as 1846. The earliest of his numerous published works, "Letters on Irish Immigration," appeared in 1852, but the most popular of his books is his patriotic tale, the best short story of its time, "The Man without a Country," issued in 1868. Dr. Hale is the biographer of James Freeman Clarke, and the author of a volume, "J. Russell Lowell and his Friends." "For Fifty Years" is the title of a volume of his poems, "Alma Mater's Roll," written for the Harvard dinner of 1875, being the most widely known of his verses. On the attainment of his eightieth birthday, Dr. Everett Hale gave to the world his "Memories of a Hundred Years."

The Bishop of London visited Euston on the evening of the 23rd February, and, addressing the London and North-Western Temperance Union, said he had been a total abstainer twenty-five years, and it had secured him the confidence of his fellow-men. On grounds of thrift, health, patriotism, and altruism, he appealed to the railwaymen of the country to take a strong attitude against the drink curse, which was responsible for nine-tenths of the crime in England to-day. The strong point of the Bishop's remarks lies in the fact that he can proclaim himself a total abstainer of so long standing. The promotion of the temperance cause may be effected from many points of view, but chief among them all, and most potent, is that of personal example.

The men and women, though they be poor, ignorant, blundering, who day by day are quietly setting aside their own pleasure for the sake of some other person, taste a sweetness and get in themselves a growth which makes the world a sacred place for them.

THE STORY OF CREATION.

By Rev. S. H. Mellone, M.A., D.Sc.

THE Bible is both divine and human. It contains divine messages given through, or expressed by, human beings under all the limitations of knowledge and life which were natural to them in their time and place. Hence, instead of saying that the Bible is *the Word of God*, it would be much more true to say that the Bible is the word of man attempting to express divine things, and succeeding at first very imperfectly, and by degrees better and better, until in Jesus Christ the Father's love and wisdom are revealed as they never were before and never have been since.

To forget either the divine or the human side of the Bible, is to be blind to its real value and meaning. To forget or deny its divine side, is to be blind to its moral and spiritual value. To forget or deny its human side—in other words, to assume that every statement in it is a word of God—is to bring it into direct conflict with historical or scientific fact, or even into conflict with our moral sense (as when we find the Psalmist saying, "Blessed is he that taketh thy little ones and dasheth them against the rocks.")

Because they assumed that every statement in the Bible is a word of God, religious persons used to denounce as false and wicked the discoveries of scientific men, whenever a text could be quoted against them. When Columbus said it was possible by sailing due west to find a way round to the lands of the far east; when Galileo said that the earth moves round the sun, not the sun round the earth; when Newton stated the great law that controls all motion throughout the universe; when Darwin said that the creation of living things was a process spread out through millions of years,—in every case Scripture texts were quoted against them, and they were denounced for denying God's word. But what happened? The scientific discoveries stood the test of time; the champions of the Bible had to fall back and say, "It was our fault for using the Bible wrongly."

In the light of these thoughts, I shall try to answer two questions. First: Does the Bible story of Creation agree with the story as told by science? Second: What is the real value, to us, of the Bible story of Creation?

Hence, first of all, we want to know what is the story of Creation as told by science. A very able writer has summed up the case so well that I will quote his words in full:—"The earth, as we now know, reached its present state, and acquired its rich and wondrous adornment of animal and vegetable life, by a gradual process, spread over countless centuries, and embracing unnumbered generations of living forms. Those white cliffs which rise out of the sea on our coasts, when examined by the microscope, are seen to consist mostly of the minute shells of marine organisms, deposited at the rate of a few inches a century at the bottom of the ocean, and afterwards, by some great upheaval of the earth's crust, lifted high above the waves. Our coal measures are the remains of mighty forests, which have slowly come and gone upon certain parts of the earth's surface, and their remains been buried deep beneath it. These and other formations contain moreover numerous fossil remains; and geologists have been able to determine the order in which, during the slowly passing ages of their growth, higher and higher types of vegetable and animal life were ever appearing upon the globe. Nor is this all. Astronomers, by the study and comparison of the heavenly bodies, have risen to the conception of a theory explaining, by the aid of known physical and mechanical principles, the formation of the earth itself. The solar system, *i.e.*, the sun, earth, and other planets, existed once as a diffused mass of incandescent gas, of immense dimensions, which gradually condensed, and became a rotating sphere; and from this in succession the different planets were flung off, while the remainder

was more and more concentrated until it became what we call the sun. One of these planets, the earth, in process of time, by reduction of temperature and other changes, developed the conditions adequate for the support of life." And the time occupied by all these processes must be estimated not by thousands but by thousands of millions of years.

All the ablest students are agreed that the story of creation as told in the first chapter of Genesis cannot be reconciled with the story as told by science.

First of all, there is the question of the six "days." It has been supposed that, in spite of the mention of "morning" and "evening," the "days" mean long periods of time. Let us assume that this is so. Still there are difficulties enough. The Book of Genesis says that the sun, moon, and stars were created *after the earth*. This is in direct conflict with the whole conception of the universerevealed by Astronomy. The very same knowledge which enables astronomers to foretell so exactly the movements of the heavenly bodies, enables them also to be certain that the earth could never have existed before the sun. The Book of Genesis says that plants and trees were made before animals. Geology shows that they began together —that is, the earliest traces of animal and vegetable life appear side by side. The Book of Genesis says that fishes and birds were created together, and before all land animals. Geology shows that fishes and all water-creatures came long before birds, and many kinds of land animals also before them.

The verdict of Dr. Driver, of Oxford, cannot be gainsaid: "If the writer of this chapter had been acquainted with the actual past history of the earth, he would, while still using language equally simple, equally popular, equally dignified, have expressed himself in different terms, and presented a different picture of the entire process."

We have been dwelling on the human side of the famous creation-story. What shall we say of its divine side? This question we shall meet in what follows. (*To be concluded.*)

THE CHURCH AND PAUPERISM.

By S. Shannon Millin (*Barrister-at-Law*).

A parish priest of austerity
Climbed up a high church steeple,
To be nearer God, that he might hand
His Word down to the people.

And in sermon script he daily wrote
What he thought was sent from Heaven,
And he dropped it down on the people's heads,
Two times one day in seven.

In his age God said "Come down and die;"
And he cried out from the steeple,
"Where art Thou, Lord?" and the Lord replied,
"Down here among My people!"

AT a public meeting recently held in Belfast, a distinguished and brilliant scholar of the Irish Episcopalian Church, Bishop Crozier, spoke as follows:—"The question of social service had perhaps been too much ignored by the Church of Christ. Christian teaching had too often gone on the lines that man had a soul to be saved, and that if it were saved it did not matter what became of the body. That, however, was not the teaching of the Church's Lord. He did not ignore social service. He dealt with the whole man, body, soul and spirit."

For many years our Unitarian Churches, not only in Ireland, but throughout the world, have been advocating similar doctrines, and it is common knowledge that they were often regarded as heretical, and even Scriptural quotations were produced to prove that the one duty of the Church was to save lost (?) souls. It is, however, encouraging to find that what was formerly regarded as heresy, has now received the *imprimatur* of a Church dignitary, and that the Unitarian Church, in its devotion to the welfare of mankind, and its earnest endeavour to alleviate suffering, misery and vice, has been following in the footsteps of Christ, who "did not ignore social service."

The state of affairs, as revealed in the Report of the Poor Law Commissioners,

is a standing disgrace to a Christian country, and the important questions which are involved in that Report demand the earnest consideration of every professed follower of Christ. Not within the memory of the present generation has there occurred such a golden opportunity for our Churches to assist in the service of man. That the Legislature must take action, sooner or later, is, I think, beyond doubt. But the extent of legislation in grappling with the resultant causes of pauperism will depend on the voice of public opinion. The average business man, in his struggle after wealth, has not time for the careful perusal of a report extending to 1,238 pages, based on evidence which will fill 40 volumes of Blue Books. But herein lies the opportunity of our ministers to enlighten public opinion, and to impress upon their congregations how the present system of administering poor law relief is undermining the very foundations of society. The propagation of disease, both bodily and mental; the active encouragement of immorality and crime through squalid surroundings; and the perpetuation of idleness and vice by means of an indiscriminate distribution of public funds, are a few of the evils of the present poor law system.

There is no doubt, throughout the country, a large amount of public-spirited humanity, whose object is to afford relief to those who are in most need of succour and assistance. While the intentions of the donors may be good, as a matter of fact such humanity is, in many cases, good neither for the recipients nor for the community at large. Too often the distribution of relief, either in money or in kind, acts only as a subsidy to disorderly and vicious habits of life, and what was meant as a kindness reacts as a stimulus to drunkenness, prostitution, and crime. In the words of the minority report, "What the nation is confronted with to-day is an ever-growing expenditure from public and private funds, which results, on the one hand, in a minimum of prevention and cure, and on the other in far-reaching demoralisation of character and the continuance of no small amount of unrelieved destitution."

The Report presents a sad picture, but its very hideousness must awaken the public conscience to its duty to devise some means by which to mitigate the ravages of destitution. In the meantime let our churches take their accustomed places in the vanguard of reform, and spare no effort in trying to raise the standard of life and character by the development of social responsibility.

GOOD WORK IS PRAISEWORTHY.

Some of the commonest faults of thought and work are those which come from thinking too poorly of our own lives, and of that which must rightly be demanded of us. A high standard of accuracy, a chivalrous loyalty to exact truth, generosity to fellow-workers, indifference to results, distrust of all that is showy, self-discipline, and undiscouraged patience through all difficulties—those are among the first and greatest conditions of good work; and they ought never to seem too hard for us if we remember what we owe to the best work of bygone days.—

Bishop Paget.

People young and raw and soft-natured think it an easy thing to gain love, and reckon their own friendship a sure price of any man's; but when experience shall have shown them the hardness of most hearts, the hollowness of others, and the baseness and ingratitude of almost all, they will find then that a friend is the gift of God.—*South.*

'Tis a pretty good world we live in,
Though some think it dreadfully bad;
A world to make happy and glad.
There are prizes to have for the striving,
In the strife itself there is joy,
And limitless pleasures contriving
To vanquish the things that annoy.
—*Goethe.*

Money is an article which may be used as a universal passport to everywhere except Heaven, and as a universal provider of everything except happiness.

MISS MARIAN PRITCHARD

"AUNT AMY."

By One of Her "Nieces."

BY the death of Miss Marian Pritchard on the 9th December last, our Sunday Schools lost one who had their very best interests at heart, and who gave time, energy and enthusiasm to their work and management.

"Aunt Amy," as she loved to be called, was editor of *Young Days*, our children's own illustrated magazine, for three years (1881–84), and ever since then "Aunt Amy's Corner" has been a regular feature in the magazine. She also edited three volumes of *The Helper* (1898–1900), *Monthly Notes for Sunday School Teachers* (1904-5), and *The Sunday School Code Book* (1906); and she wrote a great number of books helpful to teachers, and two plays suitable for children's entertainments—*The Prince's Triumph*, and *Princess May and her Wonderful Law*.

A real niece, writing to me a short time ago, said she thought of all her aunt's many works the two which were her special joy were the *Summer Sessions for Sunday School Teachers*, held *at Oxford*, which she founded in 1899, and *Winifred House* Convalescent Home for Poor Children, of which she was the Secretary from its foundation in 1891, till her death.

Miss Pritchard paid her only visit to Ireland in the autumn of 1904, when there was a largely attended afternoon meeting held in the Central Hall, to enable many of our Sunday School Teachers and Church workers to meet her and hear an Address from her.

She also preached at the evening Harvest Thanksgiving Service at York Street Church. How often she has spoken and written to me of her "Memory Picture Gallery," and said what a beautiful collection of Irish pictures she had in it, for she was delighted with our country and people. Belfast Lough, as seen on a clear day from the Holywood Hills, she said she would always think of as typical of our lovely scenery. Those who saw "Aunt Amy" surrounded by a group of little children, could realise something of her personality and influence.

I remember taking her to see our Musical Drill Class of about thirty children. She was very particular about her dress in going to the children and put some bright ribbons in her cap, and on her dress, as she said she always found that children liked bright colours.

When the drill was over she spoke to the children. "Thank you," she said "Now you have been doing something to amuse me, would you like me to try to do something to amuse you—shall I tell you a story?" They eagerly assented, and gathered round her in a semi-circle, while she held them spellbound, for half an hour, telling them a story as only she could.

Every Friday afternoon "Aunt Amy" spent with the Winifred House children, telling them stories like this—they have indeed lost one of their best friends.

We may say—quoting from the beautiful address given at the Cremation Service, on the 12th of December—"We are glad that she lived, we are grateful for the work she accomplished, and we rejoice in the faith, hope and love which illumined her mind and heart."

OBITUARY.

MISS MARY ROWAN.

We regret to announce the death, at an advanced age of Miss Mary Rowan, which took place at her residence, 2, Newington Terrace, on Saturday, 6th March. She was the last survivor of the family of the late John Rowan, founder of the York Street Foundry, and sister of the late William Rowan, the well-known engineer, the inventor of "Rowan's Piston," and one of the pioneers of motor traction in this district, names formerly held in high esteem in Belfast. Miss Rowan was a loyal and honoured member of the Second Congregation (All Souls' Church), her membership dating from 1845, in which year the family migrated from Doagh to Belfast. It was about the year 1835 when John Rowan and his son William built and ran a "steam coach" or motor between Doagh and Belfast. The interment took place on 9th March, in the family burying-ground, Ballylinney.

MR. WILLIAM LOCKHART.

On Saturday evening, March 24th, the mortal remains of the above old gentleman were consigned to their last resting-place in the family burying ground, St. Patrick's Churchyard, Newry. All his long life—over eighty years—he resided in Altnaveigh, and during the past sixty years he successfully carried on the farming business. For the past twelve months his health had been failing, and the end came peacefully on Thursday evening. The funeral cortege was one of the largest seen in the district for many years, and was representative of all creeds and classes. As a mark of respect to the memory of the deceased the business places were closed and blinds drawn along the route to the graveyard.

The Rev. W. E. Mellone was the officiating minister at a short service held in the house and at the graveside in St. Patrick's Churchyard. In both places he delivered a short address of sympathy and consolation. The services were very impressive and appropriate.

At the Unitarian Church, where the deceased Mr. Lockhart worshipped for many years, and was a much respected member of the Congregational Committee, the Service on Sunday morning partook of a memorial character. The Rev. W. E. Mellone was the preacher for the day, and delivered a discourse on Rom. viii., 24—"We are saved by hope." We are all of us, he said, quite familiar with the saying that we are "saved by faith," and there is a great truth contained in that statement. Even when faith may be, or actually is, mistaken as to this or that object of it, even when it is clouded with error, if it is sincere, that is, if it is the faith of man's heart and mind, held in fidelity and charity, it is saving. That is true of faith in its minor and secular forms. If a man has faith in himself, that is, in his own energies and resources, that will save him from leaning too much upon others, and teach him the value of self-help. If he has faith in his fellow-men, that too will in its degree be a salvation, *e.g.*, it will save from fear and distrust and despair. He then showed that in a still higher sense we are saved by love. Many a man has been saved from untold evil by his love for home and wife and child; or by his love for his fellow-men. Equally true, the preacher went on to say, is the saying of the great Apostle, that "we are saved by hope." This was illustrated by examples of the way in which the young especially are encouraged and stimulated by hope, and now we are, all of us, upheld and consoled under losses, and disappointments and failures by hope's cheering voice. But, he said, if all this be true of the lesser forms of faith, hope, and love, how much more must it be true that these faculties and emotions are saving when they are like ties and affinities connecting the soul with highest and divinest things—with God, and Christ, and Heaven! The fear of death is natural to man. It is the old fear that has haunted the mind of man ever since he first saw a corpse. And nothing but the great hope of future life can save from that fear,

and that hope we owe chiefly, and above all, to Jesus Christ. The preacher, in conclusion, expressed the respect they all felt in that Congregation for the late Mr. Lockhart and their regret at the loss they had sustained. He tendered to surviving relatives and mourners their sincere sympathy and condolence, and begged them to think of their departed friend not as lying in the grave, but as living a higher and fuller life, beholding richer manifestations of the glory of God, and of the goodness and greatness of Christ.

REPORTS.

Ballyclare.—The Annual Meeting of the Old Presbyterian Congregation was held in the Church on Tuesday, 9th February, at which, notwithstanding adverse weather conditions, a large number of members and friends was present. A substantial tea was provided in the Schoolroom, and presided over by the ladies of the Congregation, and which gave a much needed opportunity for social intercourse to many who seldom meet, except at public worship. After tea the business meeting was held in the Church under the chairmanship of Mr. A. Scott. The Treasurer's statement of accounts, which showed a substantial balance on hand, was submitted and passed. Several items dealing with the repairs and alterations to the Manse were brought forward, and passed unanimously. During an interval in the programme, while fruit was being handed round, the Minister, Rev. Wm. Fielding, distributed the prizes to the successful scholars in the Sunday School for the past year, and during the course of his remarks mentioned how largely they were under obligation to Mrs. Bulmer, and Mrs. Logan, by whose usual liberality they were enabled to present such handsome and valuable prizes to the scholars, and he trusted that in future years a still larger number would qualify for prizes. He could assure them that their quality would not deteriorate on that account, but that the response would be equal to the demand. He also referred, at the end of the programme, to the charm of Miss Dugan's singing, whose voice gives great promise of future achievement, and to whom a special vote of thanks was passed for so kindly giving her services. The following items were rendered by the Choir and members of the Congregation, to the evident delight of all present :—The Anthem, " How beautiful upon the mountains,' and the glees, " Believe me, if all those endearing young charms," " Sir Knight, O, whither away ?" "See our oars," and " Blow, blow, thou winter wind," by the Choir ; trio, " Drink to me only," by Messrs. Knowles, Fielding and Forsythe ; duets, " The Minstrel Boy " and " Won't you buy my pretty flowers," by Misses Martha Nelson and Jessie M'Clean ; songs, "Queen of the Earth," " The Warrior Bold," and " The Laird o' Cockpen," by Mr. W. C. Forsythe ; " The Three Fishers," " Home they brought her warrior dead," and " She wore a Wreath of Roses," by Miss Dugan ; " Mona " and " Anchored," by Mr. T. Knowles ; " Killarney," " The Song that Reached my Heart," and " Erin ! the Tear and the Smile," by Miss Rachel Nelson ; recitations, " From India," by Miss Sara Paisley ; and " The Spanish Champion," by Mr. T. Knowles. Mrs. Fielding presided at the piano. During the evening selections on the Phonograph were given, and a very enjoyable evening's entertainment was brought to a close by singing the National Anthem.

Belfast.—First Church.—The Annual Concert in aid of the Sunday School Library and Dorcas Society was held on March 10th in the Central Hall. There was a large attendance, and judging by the demand for encores, the programme, which had been arranged by Mr. Arthur Davis, F.R.C.O., left nothing to be desired. Mr. J. M'Lean's fine voice was heard to advantage in Monk Gould's " O Lowly Earth," and he was applauded for Allitsen's " Youth ;" while " The Song of Hybrias the Cretan " was given with good dramatic effect. Miss Belle Armstrong succeeded admirably in Batten's " April Morn," and the beautiful quality of her voice was well shown in " The Moorish Maid " (Parker). Miss D. Morton delighted her hearers in Bothwell Thompson's dainty " Love-Lily " and Denza's " Phyllis Picking Roses " was charmingly given. Mr. James Laird, who was enthusiastically received, did full justice to Wright's " When I Awake," and his rendering of Stanford's " Trottin' to the Fair " was loudly applauded. Blumenthal's " Evening Song " was contributed by Mr. James Waugh, who took part with Miss Morton in a duet, " Evening " (Pinsuti). There were two effective quartets, " The Sea King " (Smart) and Sullivan's beautiful " The Long Day Closes," which were given by Miss Armstrong, Miss Morton, Mr. Waugh, and Mr. Laird. The attractiveness of the Concert was enhanced by a couple of recitals cleverly given by Miss Florence Smith. Miss Ellie F. Burnett contributed a number of 'cello solos, including Mozart's delightful " Pagenlied," Gabriel-Marie's " Serenade," and Squire's " Bouree ;" while amongst Mr. Arthur Davis's piano solos were two charming studies by Henselt, " Liebeslied " and " Si Oiseau J'etais," and one of Chopin's " Scherzos," played with true musicianly feeling.

Belfast : Domestic Mission.—The subscribers and friends of the Domestic Mission to the Poor of Belfast held their annual meeting in the Rosemary Hall, Elmwood Avenue, on 22nd March. Tea was provided at half-past seven o'clock, and subsequently the chair was taken by Rev. W. H. Drummond

(All Souls' Church). Miss C. Bruce (Hon. Sec. read the Report of the Committee of Management; and Mr.. J M'Kenzie (Hon. Treasurer) submitted the financial statement, which was satisfactory. Mr. Woolley (Missionary) read his report of work done during the winter. They had been the means of keeping the black cloud of hopelessness from the homes of some of those out of employment. The various agencies of the Mission were in a healthy and vigorous condition, and there was an exceedingly good spirit among those constituting the body of the members. The Chairman said they wanted all the financial support possible, because there were various ways in which the Mission could branch out into new spheres of activity if only it had the means. It had always kept before it as an ideal the bringing of religious help and influence to those who were out of fellowship with any living centre of Christian influence, and he hoped that more and more it would be able to extend help to people of that sort. Having referred to the deplorable condition of child-life in the streets of the City, the Chairman said the only thing that could remedy it was the enforcement of a strong Christian public opinion, and such an opinion those connected with that Mission had got to try to form. Mr. Hugh Erskine referred to the loss which the Mission would feel in the departure of Mr. Drummond and Dr. Mellone. Rev. J. M. Lloyd Thomas, Nottingham, said amongst the most frequent and prolific sources of evil in the life of the slums was the factor of intemperance, and yet intemperance itself was often the effect rather than the cause. They could do much to remedy this by bringing the sympathy of their lives into touch with these people who were suffering conditions which they themselves were not called upon to suffer. There was more mutual help and mutual sympathy between the poor than between people who were in more favourable circumstances. He commended missions of that kind as a means of service. The problem was not merely to lift the poor, but to bring the rich down to the poor. (Applause.) Rev. H. J. Rossington, M.A., B.D., President, moved—"That this Meeting offers its cordial thanks to the Rev. Eustace Thompson and Mr. F. Woolley for their work in connection with the Mission during the past year, and also to those who by their work and sympathy have contributed to its success." He referred in the highest terms of praise to Mr. Thompson's work amongst the Mission people, and said Mr. Woolley had already achieved considerable success. Mr. M'Fadden seconded the resolution, which was passed. The members of Committee were elected on the motion of the Rev. D. F. Williams, seconded by Mr. John Nelson, and the proceedings terminated.

Cairncastle.—On Friday, 5th March, a Concert in connection with the Old Meeting was held in the Lecture Hall. Snow had been falling fast about two hours before the time announced for the beginning of the proceedings, and there was some anxiety for a while lest an important contingent of the performers and the bulk of the audience would be either blockaded in their homes or else smothered on their way. Happily, the fall ceased, and by the time that the first note was struck the house was full. The first item on the programme was a short dramatic performance with pianoforte prelude, interlude and conclusion by Mr. A. W. Smith, of Larne. The play, "Beauty and the Beast," was enacted by Lily Erskine, Laura Lusk, Rose Mary Wharry, Edith Erskine, Rosie Crawford, Maggie Duffin and Ellen Lusk (all belonging to the Old Meeting House), in the characters respectively of Beauty, her Beast, her Father, and her two naughty Sisters, and a Good Fairy in a white star-bespangled dress, and a begemmed gold crown, and a Bad Fairy in a black dress trimmed with reptiles, with a pleasant countenance rendered sufficiently disagreeable by being "sicklied o'er by a pale cast of" paint and horrid purple creases under a red cap and bells. Beauty's parent had long hair and beard as white as wool, and a long grey coat with belt and facings of an old-gold colour. Her lover came on at first with the head of a monkey of colossal size and clad in a fur coat, but at the close of the piece, when by the winning, saving power of simple love he was restored to human form, he shuffled off that monkey coil and appeared as a gallant youth in a white demi-sack, appropriately besprinkled with red hearts, with a gay cloak to suit, and a red cap and red stockings. Beauty herself, who was at first dressed all in green, appeared at the end in bewitching red and white. The two naughty sisters seemed to enjoy sneering at their senior, though with that exception, they seemed to be very nice little girls, without much cause to be jealous of the heroine. The garden scene was painted by Mr. Robert Crawford, jun., of Play Hill. "I tell ye, it took some work to do yon; it's lovely!" was a comment we happened to hear. Songs were sung by Miss Sara Graham, Miss Tyndal, Messrs. George Dummer and John Burton of Larne, and Mr. M'Ilroy, of Belfast; and by Mr. Jas. M'Clelland, of M'Keestown. There were also pianoforte solos by Miss Grace Tweed, of Ballycoose; Miss Maggie Jane M'Clure, of Ballyboley; and Mr. M. C. Irwin, of Belfast; a violin solo by Mr. Robert John M'Clure; and recitations by Miss Jeannie White, of Larne. There were also recitations by two of the young actresses, Laura Lusk and Rosie Crawford, and by Sarah Duffin, the good little sister of the good white Fairy. After thanks returned to Mr. M'Ferran for having built the Lecture Hall, and to the committee and Minister of the "Upper House" for lending it, the Concert was closed by the singing of the National Anthem. But it was followed by a

dance in the National School, No. 1, in which also, before the Concert, tea had been provided for the scholars.

Holywood.—On Tuesday evening, March 9th, the Total Abstinence Society held its last meeting for this season. There was a large attendance and as usual an enjoyable programme was provided. The speaker was the Rev. S. W. Chambers, B.A., of Bangor Road Presbyterian Church, who gave a most practical address. The following kindly provided the programme:—Miss Praeger (readings), Mr. R. M. Erskine (songs), and the Messrs. Hunter and Allen (mandoline trios). The chair was occupied by Dr. Mellone, who usually presides, and who has taken much trouble to make the meetings a success. The members of the committee deeply regret that they are so soon to lose his valuable help, and on all sides there is universal regret that he is leaving Holywood.

Larne.—The Annual Business and Social Meeting of the above Congregation was held on Friday evening, 5th March, in the bright and spacious schoolroom in their Church grounds. Though snow covered the ground deeply, and was still falling, a fairly large and fully representative company assembled from 7-30, when, after praise led by Miss M'Ninch, of Larne, at the piano, and prayer by the Rev. James Kennedy, a bountiful tea, provided by the committee of the Congregation, was dispensed by the Misses Girvan, Moore, A. Atkinson, Fleming, M'Ninch, Beth M'Ninch, N. Bailie, Crawford, and Morrow, and an energetic company of stewards. At 8-15 p.m. the Minister took the chair, and called upon Mr. S. Magill, the Congregational Secretary, to submit the committee's report for the past year, which contained the following passages:—"Your committee have to express their very deep regret at the demise since last annual meeting of two of their number, *viz.*, Mr. Robert Hill Bailie and Mr. Robert Bailie M'Ninch. Mr. Bailie had passed beyond the ordinary span of years allotted to men when his end came so suddenly and so sadly. It is no more than fair to his memory to record that no more faithful, generous and friendly soul ever passed away from our household of faith. Hardly less sad, though not so unexpected, was the death of his young kinsman, Mr. Robt. Bailie M'Ninch, who, in the prime of life, rich in the affections of kindred and troops of friends, and with every prospect of a brilliant professional career before him, was also called upon to go. With no less poignant regret do your committee record the decease of Miss Atkinson, who, during a lifetime unusually prolonged and honoured, was most zealous and energetic in all matters pertaining to the well-being of the Congregation and of the community in general—Choir, Sunday School, and Orphan Society all participating in her benevolent solicitude, while in the case of the poor of her own and all Congregations in Larne she was a Sister of Mercy indeed, and an honour to the faith she professed." Among other items mention was made of a summer fete to be held as heretofore in the Manse grounds in August, the proceeds of which will be utilised in effecting some necessary alterations in the position of the water motor of the organ, and in repairing the effects of wear and tear for twenty years sustained by the organ itself. Mr. Magill also read the report of the Music Committee, as did Mr. Wright that on behalf of the Sunday School, both of which were found to be of a very satisfactory character. Fitting reference was made to the liberality of the late Mr. Robert H. Bailie, in bequeathing £100 to the Larne Congregation, and £50 to the Antrim Congregation, the interest in either case to be paid to the Minister for the time being. The Treasurer's Statement of Accounts was submitted by the Secretary, in the absence of the Treasurers—Messrs. Morrow and Nelson—and showed that after payment of salaries, upkeep, etc., a substantial balance remained in hand. The General Purposes and Music Committees, Secretary and Treasurers were then appointed for the ensuing year. Business over, a pleasant hour was spent listening to a programme consisting of vocal solos by Mr. A. Stewart; pianoforte solos by Miss Gault and Mr. Holmes; duets by the Misses Campbell and by Miss Jeannie Campbell and Mr. Holmes; and a quartette by Mr. Holmes, Mr. Wright, and Messrs. Jim and Norman Canning, who also contributed a very amusing sketch entitled "Sorrows of a Literary Gentleman." At a little after ten o'clock the usual votes of thanks having been passed, the meeting was closed with the Benediction.

Moneyrea.—A very successful Public Meeting and Concert in connection with the Moneyrea United Temperance Guild, was held in the Lyttle Memorial School on Wednesday evening, March 17th. In spite of the inclement weather there was a large attendance of members and friends. The Rev. G. J. Slipper (President of the Guild) presided, and introduced a splendid programme, consisting of songs, recitations, violin solos, piano and mandoline duets, and Indian club display, which was contributed to by the Misses Hill, Grose, Noble, O'Neill, Havron, and Douglas; and Messrs. Stewart, Kirk, Clark and Baty. Miss Milliken gave a display with the Indian clubs, and Miss Noble acted as the accompanist. During the proceedings rousing temperance addresses were given by Mr. Atkinson (of the Irish Temperance League), the Rev. W. K. M'Lernon (Ballygowan Presbyterian Church), and the Rev. D. J. Williams (Killinchy). The usual votes of thanks were passed with enthusiasm, and the meeting was counted one of the most successful which the Guild has arranged in recent years. Credit is due to Mr. James Orr and Mr. T. J. Millen,

Hon. Secretary, for the arrangements, and to the Misses Orr, Mrs. Millen, and Miss Thompson, Messrs. R. W. and S. Simpson, and S. Orr, for attention to the creature comforts of the artistes, all of whom were from Belfast.

Mountpottinger.—On Tuesday evening, March 9th, Mr. Worthington delivered his lecture on "The English Lakes," which he visited last summer in company with the Rev. A. Davison (of Dromore). The lecture was copiously illustrated by lantern slides, showing many of the beauty spots of the district and portraying also certain portions and buildings having connection with famous residents in that part of the country, such as Ruskin, Wordsworth, De Quincey, John Peel, and others. Proceeds were in aid of the Sunday School Funds, and it is much to be regretted that, owing doubtless to the inclemency of the weather, the audience was much sparser than could have been desired.

National Conference.—In compliance with the request of the Rev. Jas. Harwood, B.A., I have completed arrangements with the Fleetwood, Liverpool and Heysham Steamship Offices on this side the Channel, to issue return tickets from Belfast to Bolton at a single fare and a quarter (*viz.*, 18/7 3rd class and saloon, instead of 22/9), available for the outward journey on 17th (or later) and for the homeward journey available to arrive in Belfast up to Sunday morning, 25th April. Passengers must travel by the same route both ways, and to ensure this special rate must be provided with the usual voucher for presentation to the clerk at the time of booking. As far as I can learn, the majority of visitors to the Conference from Ireland will travel via Fleetwood.--Alex. O. Ashworth.

Templepatrick.—On Sunday, 14th March, a Congregational Meeting was held immediately after service. The following resolution was arrived at:—Moved by Mr. John Moore, seconded by Mr. R. Thompson, and unanimously agreed—"That we, the Congregation of Templepatrick, in Congregational Meeting, duly convened, approve of the revised Code of Discipline as sent down to us by the Convener of the Re-organisation Committee, and that we agree to adopt the same and to take our place in the re-organised Non-Subscribing Presbyterian Church of Ireland." The resolution was ordered to be signed by the Minister and forwarded to the Convener of Committee.

Unity Guild.—The February Meeting was held in the Central Hall on the 24th of that month, when there was an attendance not quite up to the average. It had been found impossible to arrange for the Musical Lecture as per Syllabus, and the difficulty was overcome by the Hon. Secretary reading, on behalf of Mr. F. J. Jackson (of Leeds) a paper entitled, "Charles Dickens and his Writings." This wide subject was exhaustively dealt with and perhaps a few points were brought out that were fresh to the audience for the most part. The reader prefaced his efforts with a few remarks, in the course of which he expressed the hope that as a result of the paper more of the members would be induced to join the local branch of the Dickens' Fellowship which had made a very satisfactory commencement in this its first season. It has been found necessary, on account of the Conference to alter date of Annual Meeting to April 28th. Will members please note.

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It is a question how can the poor be thrifty? I will not go into the question except to say that I think I have demonstrated it has been in the power of the poorest to be thrifty in our country in the past; but there is at any rate one sort of thrift which is in the power of the very poorest, and it is to refrain from waste. If I wanted to train a child to be thrifty I should teach him to abhor waste. I do not mean waste of money; that cures itself, because very soon there is no money to waste, but waste of material, waste of something that is useful, but which you cannot represent in money value, to the wasters. There is waste of water, waste of gas, and things of that kind. If you would wish your children to be thrifty I would beg of you to impress upon them the criminality of waste.—*Lord Rosebery.*

ARE YOU UNHAPPY?

Come, now, I'll cure your case, and ask no fee:
Make others' happiness this once your own;
All else may pass; *that* joy can never be
Outgrown. —*Goethe.*

This world is not my orchard for fruit, nor my garden for flowers.

It is, however, my only field whence to raise a harvest.

"But if my lot be sand where nothing grows?"

Nay, who hath said it? Tune a thankful psalm;

For though thy desert bloom not as the rose,
It yet can rear thy palm.

—*C. Rosetti.*

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